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MOUNTAIN

LIFE and WORK

VOLUME XI

APRIL, 1935

NUMBER 1

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Evaluating The Product Of A College

WILLIAM JESSE BAIRD

Perhaps we can approach the problem of evaluating the product of a college by asking, "What is the purpose of a college?" The answer to the question will indicate one's educational philosophy. Shall we share the view, commonly held in Europe, that a college education is for the "intellectual cream of the nation," and that it is for the college to make that "cream" learned men and women? Or shall we agree with the increasing volume of sentiment in America that a college education should be made available to all, and that college should "fit them for life," which, in many instances, implies for a specific vocation?

Between these extremes there is a middle course to which I believe institutions of higher learning must give increasingly serious attention. Secondary schools may do much, but they cannot always determine those possessing superior intellectual capacity and a passion for learning. Where the pupils are of normal age, they are too young to select, or be directed into, a particular vocation. It would seem to me, therefore, that the colleges should create a program covering the first two years that would be devoted primarily to general education and guidance. Let the curriculum be broad enough to provide for individual differences and capabilities. During that period the college should be able to discover those who have a genuine intellectual curiosity and who should continue in college and university, those who would profit by training in technical schools, and those who should go immediately into their life work. Their foundation of general education would enable those of the last group to adjust themselves to the needs and work of many vocations, and as apprentices they would be able to learn their jobs in a comparatively short time.

I suppose all of us would agree that it is almost criminal for colleges today to keep students four years and turn them out as human fiddles with only one string. To the college student there

should come a general awakening to the issues and interests of the world, a realization that our social order is changing with perplexing rapidity and that the need today and tomorrow will be for men and women who can comprehend and adjust to change. We have all observed that new inventions cause revolutionary changes in the industrial world, with the result that a certain skill becomes useless almost overnight, and that men who have been trained to do one kind of work only are thrown out of employment. The need is for trained men who can readily acquire a working knowledge of things for which they could not have prepared themselves beforehand. In other words, in college the mastery of basic principles is more important than the learning of skills.

More specifically, a college education should put a student "into touch with contemporary civilization"; and this is to recognize, as we have been reminded, that college education should be conceived to be primarily an obligation to the social order. While there is such a thing as scholarship in any subject, it must be remembered that there is not education for the social order in every subject. Our colleges must dedicate themselves to learning and the pursuit of truth, but they must also connect truth with practical human needs. Chancellor Brown of New York University pointed out that

In recent decades the physical sciences have far outstripped the social sciences. As a result of this disparity, we have seen an advance in appliances and processes of production out of all proportion to the advance in a socially advantageous use of the things produced, in orderly distribution and consumption. A far-reaching improvement in the study and teaching of the social sciences is now called for, with a view to redressing the balance and assuring to society a better utilization of the physical gain already accomplished and those in the way of future accomplishment.

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This point of view would seem to indicate that we may have often employed only a part of the yardstick by which we should measure the product of a college; for example, do you not recall the tables and graphs of the daily wage and yearly income of the elementary school graduate as contrasted with the increased earnings of the high school and college graduate? Again, are we not familiar with the type of statistics usually prepared by alumni associations, with their emphasis on the number of ministers, lawyers, senators, governors, judges, physicians, teachers, professors—but who ever thought to ask what sort of citizens they became, or what type of leadership they exercised? And who knew anything about the large number of “unaccounted-fors,” whether they were contributing to the well-being of their fellows, and whether they were intelligent followers of an educated leadership?

We should not minimize the importance of preparing men and women for the professions, because the colleges must train men who are to rise above the ranks; but in evaluating its product, should not the college increasingly consider society? If the product upon whom has been conferred an A. B. or a B. S. is scarcely different from the raw material which was admitted, the college will do well to scrutinize its program. If the college graduate shares the usual popular prejudices of his community, if he places the same value on material success as do the uneducated, if he practices the tricks of the political shyster, if he sacrifices the interests of the public welfare for selfish gain or for the interests of the over-privileged few, if he has not had a sense of social justice created or strengthened, then the college has failed to furnish society with the products which it has a right to expect.

Just this week I received a letter which will illustrate the point. It is from a mother who is eager that her son go away to school.

A man who is not acquainted with conditions in—County can't understand how our boys get so hardened to the liquor habit. Some of the finest and best educators we have ever had in—County are sot drunkards. They are as familiar with whiskey as the water they drink. That is the reason why I always tried to get my boys as far away as possible to go to school. My son has been in school part time at—, but the very head of this school, as sorry and ashamed as I am to say

so, is today a hopeless drunkard. He was once the very pride and hope of the mountain people. I am just writing you a few facts about the background of the boy's life.”

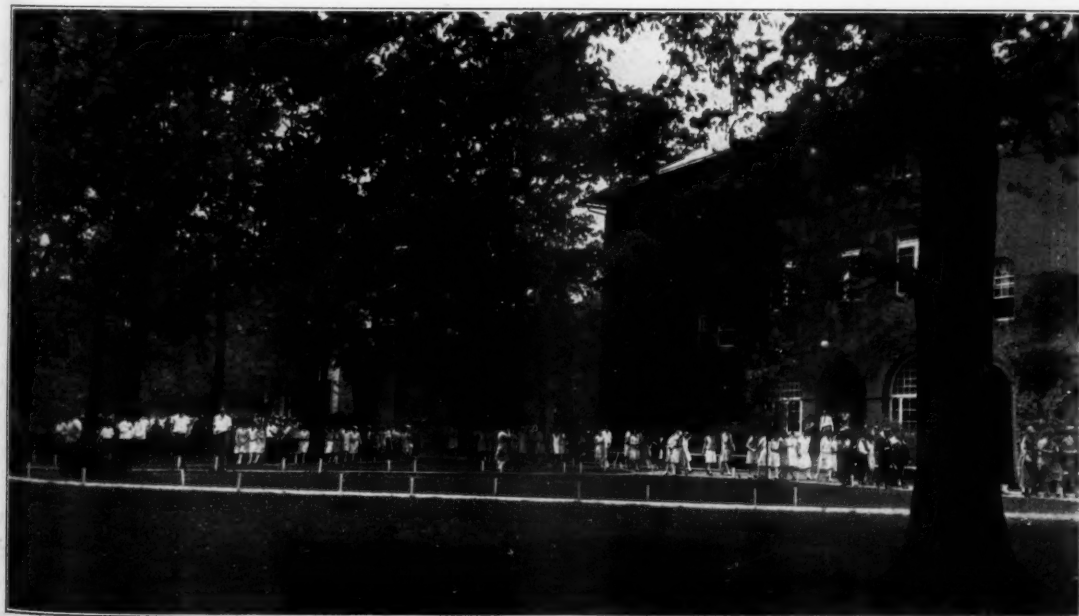
“The University,” said President Coffman, “should be the one center to which the people of the state could and would look for unbiased, disinterested knowledge and consideration of public questions.” A corollary to this might be that the product of a college should be a person to whom the people of a community could and would look for leadership basic to their general welfare and to whom they would give effective support. Before this can come about in Kentucky, our colleges have the task of educating a public that will look to them for leadership.

What attitude will the college inculcate in its students toward public questions? What will be the position of the product of our Kentucky colleges with reference to crime in a state where the crime rate is so high that literally hundreds of criminals consigned to prison for long terms must be released after a short period in order to make places for other hundreds more recently convicted? Will our graduate use his influence to replace unqualified office-holders with those qualified to execute their duties? Or will he agree that public money may legitimately be used to retain unnecessary officials to whom the political leaders are indebted? Will he sense that a county and state government system evolved to meet the needs of the 1800's cannot function to meet effectively the needs of the 1930's? Will he inform himself about taxes, and so come to know that in Kentucky the tax rate required to maintain our county, municipal and state governments is out of proportion to the service and protection rendered, and that the tax burden is unequally distributed and not altogether wisely assessed? Will he be indifferent to the fact that over 100,000 families of our Commonwealth are on relief, and that more than 20,000 of these families are on relief for causes almost wholly due to lack of education? Will it be a matter of any importance to him that the only schools available of thousands of the children of the state are almost totally inadequate, and are kept by teachers who have no sense of moral responsibility for the needs of their pupils or of their communities? Will he realize that isolation with all of its attendant evils, still exists, and that

before we build four-lane highways for some we might consider building one-lane highways for all? Will he concern himself with health conditions, to hasten the day when medical and dental care will be made accessible to all, and the death rate from preventable diseases decreased? Will he ever be content so long as there are thousands of homes in Kentucky with the barest necessities, to say nothing of modern conveniences—homes without books, music, or any of those things which belong to the cultural heritage of the race? Of course, we are aware of the fact that the colleges are not the only agencies of education, and that an individual's attitudes will be influenced by other forces both before and after college. But this does not lessen the responsibility of the college.

If these things are to be the measure of our college graduates, it will mean that for the colleges to supply learning will not be enough. They must place greater emphasis upon the intangibles of life—not that we should eliminate bread, but we cannot live by bread alone, not even intellectual bread. As President Wilson put it, the colleges must "deal with the spirits of men, not with their fortunes. If it ever has been shown to the student in some quiet place where he has been

withdrawn from the interests of the world that the chief end of man is to keep his soul untouched from corrupt influences, and to see to it that his fellow-men hear the truth from his lips, he will never get that out of his consciousness again. But if you never teach him any ideal except the ideal of making a living, there will be no voice within him, he will know no other ideal." The college product must have certain convictions upon which to formulate a philosophy of life, and must have developed tastes for those things which will enrich the inner life. Books, for example, will be to him the means of acquaintance and friendship with the greatest minds the world has known, and he will want to be instrumental in making library facilities available to the very large number who do not now have access to books. Our changing economic system will compel us to give more attention to leisure pursuits, and college should develop and deepen the student's appreciation of nature, music, art, and drama. These should not be considered frills, but threads that will lend color, strength and richness when woven into the fabric of experience. The college product will continue to weave these into the pattern of his life, for he will not consider that college has com-



pleted his education, but rather that education is the "enterprise of a lifetime."

It has been my purpose to indicate what I believe should increasingly be the trend of emphasis in college training. I have not meant to imply that our colleges have heretofore done none of these things, nor that they have not graduated men and women who measure up well when judged by these criteria. Undoubtedly all of our colleges have produced graduates who are doing just as significant work as these few about whom I shall speak:

A girl who majored in home economics in college is now located in a super-rural community. Her week is filled with a variety of activities. In thirteen different communities she teaches home economics to groups of girls. Because the schools do not have laboratories, she rents a home in each community. Using the equipment found in that home, she teaches the girls how to cook, how to plan balanced meals for the various members of the family, how to make their homes as attractive as possible with the materials at hand, and discusses with them all the problems of home-making and management. It is all practical, because it is done under conditions that actually exist in the homes of the girls. In addition, this girl accompanies a book truck which visits nineteen rural schools during the week. The children draw books for one week, and it is estimated that each book is read by at least four persons during that time. Then because she took music as an "extra" in college, she is able to bring that enrichment to the lives of these children. She teaches them to sing, and she organizes rhythm bands. It would be difficult to evaluate the contribution which this college product is making to the life of her community.

Or let us look at "before" and "after" pictures of the school situation in a mining town in eastern Kentucky. When four college graduates first went there, they found a school building that was old, dilapidated, and ugly in every respect, on grounds that were unsightly. There were no laboratories, no library, no teaching aids of any kind. Within four years this building had been replaced by a modern brick structure, adequately equipped to meet modern teaching needs. The pupils themselves have built a good road in front

of the school. The recreational room has become almost a community center. It will also be noticed that many of the homes have followed the example, and have green lawns and shrubbery about houses which have been made as neat as possible. The leadership of these college graduates in the community is such that they do not seek new positions, even though the board of education changes.

County agents are products of which the colleges may well be proud. In one county the agent has been responsible for increasing the income from cream alone from nothing to over \$100,000 a year, and proceeds from poultry production from \$10,000 to more than \$200,000 a year. But perhaps one of the most valuable things a county agent does is his club work with boys and girls. It is interesting to learn that the court records do not show the names of members of the Four-H Clubs. This character and citizenship training would justify the services of the county agent if there were no increase in the economic status of the people of the county.

Or we might visit a county in Kentucky not far from here where, a few years ago, the most successful candidates for political office were those most handicapped physically, or those who were the heads of the largest families. They did not seek office because of their qualifications, but because of their need of a job, and they were elected out of pity. Today you will find in that county officials with much higher qualifications than the average, many of them college graduates, young men who are trying to better the political life and further the welfare of the people of the county. Furthermore, the county court house is one which is reasonably clean and attractive, and the county is coming to have jurors who take baths! What has been responsible for the change? To a large degree, four young, intelligent, energetic lawyers who had a vision, who went into that county a few years ago and whose ambition it has been to raise the level of public life.

Would not a fair evaluation both of the college and its product be the extent to which the graduates are changing, expanding, and improving their own lives and the lives of the people whom they are serving?

Crooked Paths And Straight Men

SAMUEL AND NOLA VANDER MEER

"Now, Miss McCord, they want the path to wind up along the side of the road to the house, but I think it would be better to make it go straight up. I told them I would ask you and do as you say. What do you think?"

He was a man well used to the life of the hills. His grandparents had been pioneers of Leslie County, Kentucky, and one might guess from his bent shoulders and horny hands that he was used to anything but luxury. But his face shone with pleasure and there was something of pride in the kindly blue eyes as they travelled up the hill to his home. Had it not been entirely done over this past year, with running water in the kitchen, and a bathroom, the very first in the neighborhood outside the community house! The man, who so many times before had "asked Miss McCord," looked into her face confidently.

"Why, I like winding paths," she replied, "crooked paths, and straight men."

Mary Rose McCord, not only likes straight men, but she has given the better part of her life to helping to make men straight. In 1901 she was given her first commission by the Presbyterian Board of Home Missions, and since then she has been on the job. What opportunities and experiences have been hers as she has tried to bring in the life more abundant of which the Master spoke!

It is a long call from the first little cabin home in a North Carolina community to the two large modern school buildings of Marshall today where some nine hundred youngsters, brought in buses, are being educated. As present day miracles are observed—a state highway, self-supporting church, women's club interested in questions that interest all thoughtful women today, together with equipment of the modern school plant—it is hard to realize that she who was the soul of it all had been on the verge of utter despair. Coming to the little community, her first task was to create a home from a little cabin that seemed impossible. But the "furrin woman" had to have some place to live, and this was all that was avail-

able. Brave attempts were made, but repeated scourings and earnest effort seemed of no avail, for the little cabin was already inhabited. Finally, dejected and hopeless, Miss McCord sought an interview with a responsible leader in the community.

"I hate to give up," she said, tragically, "but I just can't stay; I can't get rid of them."

Without a word of reproach came the answer, "Why Miss McCord, what an answer that would be on the judgment day." That was all, but the scouring was resumed and never again were there signs of retreat. Can we say that from this time on the vision became clearer?

Six years seem a short period for a community to establish faith in itself, but cooperation and sympathetic understanding can work wonders. The ability of these sturdy folk was soon proven. Since the policy of the Board of Home Missions is to let a child walk alone as soon as he is able, at the end of six years the county—not without protest—was asked to resume sole responsibility for the school work. The happy homemakers and the men of Marshall today stand as living testimony of the wisdom of helping a community to help itself.

Departing from the little community, but leaving part of her heart in its midst, Miss McCord answered another call for help, this time from Kentucky. At Mt. Vernon, a little county seat, a church boarding school for girls had been established for some time, but it had had little influence outside its own four walls. Here Miss McCord's earlier experience in community guidance proved most helpful. Contacts were made through the Church School already established and soon a well-rounded community life began to be in evidence. As the community program began to develop, an active Woman's Club came into being and it was through that organization, together with the church, that most activities were carried on. Children were guided aright, young people gently led and persuaded, a

more secure Christian foundation laid for coming generations.

Gradually, local leaders came to the front. Within a period of two years, a public school was well under way. Little by little, responsibility carried by the boarding school was given over to the county school, until the boarding school became only a high school. Eventually that too was taken by the county and Langdon Memorial became a boarding home, with its students attending the local school. Last year the home was found to be no longer necessary, and was discontinued.

The church school is now entirely merged into the county. Mothers, fathers, doctors, lawyers, teachers, are grateful for Miss McCord's inspiration and help, and another community has assumed its responsibility.

In 1916 the call came to go forth into new fields. Commissioned to investigate areas where life was not abundant, Miss McCord journeyed to one mountain community in Kentucky where there was no railroad, no highway, no accredited school, no hospital, "no nothin'" except creek-bed roads, mountain trails and coves and hollows inhabited by folk hungry for a chance, and wondering if God had forgotten them. There were calls from several communities and the heart-searching question came, where should she go?

At Pine Mountain, the Lord's prospector found Uncle William Creech. Telling him of her quandary, she received the answer: "Go to Cutshin. For a long time they have wanted me and Katherine and Ethel there, but we've got too much to do here. We can't leave. But you must go—they need you on Cutshin Creek."

To Cutshin she went, and at the county seat found one who seemed to be awaiting an answer to his prayers. "I have the very place," he said; "just where they need you most. Come to Leslie." And he took her to a little community at the mouth of Wooten Creek, where it empties into Cutshin. Here was a little flock waiting for a shepherd. They showed much interest, offers of labor and land for buildings were promptly forthcoming. Miss McCord sent to the Board, and asked representatives to "come and see."

In the meantime, unwilling to be idle, she accepted a call to relieve a worker in Owsley

County. Over the hills and through the creeks she went to this new field of service. On the first Sunday, after the regular service, a new sort of religion was preached. "I've heard that you mountain people love your children," said the preacher, "but I don't believe you love them as well as the folks in the Blue Grass do." Curious smiles went round the crowd, and someone asked, "Why?"

"This past week," she replied, "I've seen your children getting their feet wet splashing in and out of the creek on the way to school. They don't have to do that in the Blue Grass, for there the parents think enough of their children to build bridges and walks for them."

Sheepishly they said, "What do you want us to do, Miss McCord?"

"Build a bridge across the creek to the school-house" was the prompt answer.

"We'll do it!" they replied.

"When?"

"Tomorrow."

"I'll give logs."

"I'll work."

"So will I."

"I'll furnish mules"—thus the audience responded.

Sure enough, the next morning, men, mules, lumber, logs, nails—everything was at hand. By night the first little bridge to span Buffalo Creek at the Falls was complete. Were they proud of it? They wondered how they had lived without it and why it hadn't been done "allus ago."

Sympathetic interest in all community activities was characteristic of the short stay at Cortland. Miss McCord worked at building up the little Sunday school, making the worker's cottage a haven of rest for all in need, and helping as opportunity offered in the day school. Then suddenly, one stormy day in March, came a telegram: "Proceed to Wooton at once."

How much easier to send an order from New York headquarters than to obey it in the Kentucky mountains, especially in the midst of a raging tide, with the roads more bottomless than ever! But nothing daunted, Miss McCord made preparations to proceed at once. A ten-mile trek through mud and water by wagon, a night's rest; twelve more wagon miles, thirty by train, another

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night's rest; thirteen miles by foot and wagon, and she reached Wooton at last. Once more she was a "furriner" in her own land—but not for long.

The visitor to this formerly isolated, forgotten little spot, instead of coming over the dangerous route of 1917, can today come all the way from Lexington by auto over a state highway. Bringing in life more abundant meant touch with outside markets, neighbors, and friends: it also meant making churches and schools accessible. So constant effort and hobnobbing with the State Highway Commission and those in authority was necessary. Today there is a modern school building on the hill. Could one see the school house in use at the opening of the work, the love and untiring efforts represented by trained teachers and a comfortably equipped building might be better appreciated. On another hill there is a little dispensary, the first "hospital building" in the county and for some years the only one. The first nurse in the county with her varied program of health, preventative measures, clinics, and bedside nursing was also a part of the program. An organized Sunday school with a local superintendent who has been devoted and faithful through the years, together with a staff of local teachers, stands as not the least of the monuments.

There is a Fireside Industry Cottage where under expert guidance the lost art of weaving has been revived, and with the thud of looms in the cottage and in the homes, mothers are able to earn

a bit, making necessities and even comforts possible. Interest in better stock; more livable homes with conveniences that at one time were considered impossible or not considered at all—these too take their place in the picture.

Nor is this all. Yonder at the county seat the young judge, a university graduate with ideals of righteousness, bears witness to her work. His assistant, a deputy, responds to the call of duty carrying with him some of the same standards. There are better school teachers, young people taking places of responsibility, others being fitted for it through high school and college training, mothers in a more understanding way doing better for their little flocks, and so we may go down the line of those who are filling their places in the world a bit better because of her life.

"The only fault I can find," said one of the leading men of the community to Miss McCord, "is that you didn't come when I was a little chap, so I could have the same chance my youngsters are having." What deeper appreciation! After a meeting held in peace, some one mentioned the old days of lawlessness, when it wasn't safe to attempt public gatherings. "And she ain't druv it out, she's just counselled it out!"

Miss McCord retired from her work at Wooton several years ago, but her work goes on. She is remembered as "one who went about doing good," and today, crooked paths and straight men are her living monuments.

THE FLOWER WOMEN

Joy Kime Benton

Like dawn they come down from the hills
To Haywood Street,
The youngest of them old. . . old as the blue ridge
Mothering them.
Silent, inscrutable, they sit holding beauty
In their grubby hands;
Bartering young April, the altars of October
For careless streets.
And like the dusk they go
Back into the mountains whence they came,
Slyly jingling a few motley coins.
Old women, old women, "what is it you buy
One half so precious as the thing you sell?"

ORIGINS OF BEAUTY *

ETHEL ROMIG FULLER

THE origins of beauty are in mountains.

Color, and color words. . . .

When man first beheld new snow on a pinnacle, he shouted,
white.

At the prescience of dawn on new snow, his tongue knew
rose and primrose, lilac, lavender; at day's aftermath, he
slowly articulated, carmine, saffron, purple.

He peered into a crevasse—green, he shivered.

He watched dusk steal from a canyon, and murmured, blue. . . .

And when man had named the colors, he learned the futility of
words. For who may compress in syllabic dimensions, an
unearthly substance scintillating with all color; illumined
with pristine pastels; irradiated with glory?

Who may name a spirit that walks at twilight? Mystery
emanating from the translucence of age-old ice?

The beginnings of all waters are in mountains.

Runnels trickle from glaciers—rivers frozen before man
walked as a tree walks, head uplifted to the sun.

Where two rivulets become a brook, an ocean is conceived.

The frustrated ebb and flow of tides is but nostalgia for the
tranquility of mountain heights; the brine of the sea,
condensation of tears; spindrift, a salty substitute for the
clouds which blow across the ceiling of the universe.

Only the sun, in pity, may return sea water
to its fountain-head.

Snow on a mountain is the sea come home. . . .

Mountain water made music before man's throat
knew gutturals. . . .

It sings a paean of creation.

Any listening to mountain water, shall hear his
own heart talking.

Mountain water . . . mountain wind. . . .

An ancient line of lute-players, the winds who strum the
frayed strings of upland pines.

From a pinnacled rostrum a Master wielding a baton of lightning
conducts the superb orchestration of a thunder storm. . . .

The essence of mountain air is yet to be stoppered in a vial.

It is attar of unsullied dew and of frost; of the rosin
tang of living conifers; of the forest dead; of snow
lingering in canyons and of lilies born of snow; of blue
anemones, scarlet paintbrush, valerian, twin-flowers.
Summer distills the perfume, and a waterfall sprays it on
fern lace.

Winter stores it against another summer. . . .

In the mountains is the epitome of rhythm.

Trunk to tail, ranges undulate across continents. Their footprints
are craters. Civilizations crumple
before their advance. . . .

From a vacuum of past aeons their trumpeting is projected
into infinity. Compared to the trek of mountains the resurgence
of tides is puerile.

Waves break futilely at the base of cliffs;
white peaks crash among the planets. . . .

The tumult of the sea is interrogation; the silence of mountains
an answer to every question.

The forever of time is in mountains. . . .

Mountains are rooted in the top-soil of creation. In them
is a germ of eternity.

The seasons swing on an untiring pendulum—a brief flowering,
a long cold; a song; a stillness. Unrest begetting peace;
peace begotten of divine unrest.

From the cauldron seething at earth's core, molten gold
pours into a mountain's veins.

Its lure through the centuries has been a Siren and a Nemesis.
Soul-poverty is the reward of one who prospects for gold alone.
The possessor of a nugget of Fool's Gold may be rich beyond
the power of saying.

True wealth of mountains lies in lodes of beauty.

The Rural Church And Social Life

WILLIAM E. COLE

The desire to know the unknowable and to understand that which is beyond the grasp of human understanding appears to be a universal trait. The explanation of social and physical phenomena attributable to visible causation—a partial element of it—becomes at once extremely difficult and leads to much speculation in men's minds.

The explanation of the origin of life, and what life is, leads into depths of great mystery. The explanation of the hereafter also becomes to those who do not accept things entirely on hope and faith no less a mystery. Due partially at least to the two universal phenomena, life and death, the spiritual or religious impulse appears to be universal. One is safe, therefore, in saying that religion in some form or other must serve the large purpose of meeting human needs, else it would not be a universal trait. Varying as it may, and under its guise leading sometimes to heaven and sometimes to hell, to conduct which is uplifting and to conduct which is degrading, the ethical or religious element, expressed in some form or other in men's minds, is a fact.

Although religion cannot be reduced to stereotyped or simple formulae, one can say that religion fulfills at least five functions in the lives of most individuals:

First, religion appears necessary to explain the mysteries of life for most people. The explanations of life and death, "the hereafter," and other equally complex phenomena are beyond the pale of existing knowledge. When all other attempts at explanation of these social phenomena fail, most individuals take refuge in the infinite.

Secondly, religion offers to many individuals satisfactory explanations of the tragedies of life. Religion should not be thought of as an emergency haven, but as a recourse when all else fails, where hope and divine explanation come into prominence.

Thirdly, a more positive contribution of religion is the great stimulus to motivate the individual on to activity and development so as to

cause him to realize better his inner potentialities. A man may be well educated, skilled in his trade and apparently possessed of all the prerequisites for successful living, yet it is in religion that he finds additional merit.

Fourthly, the church, and through it religion has a conserving function, in that it does much to preserve moral and religious concepts, standards, and beliefs, which over a long period of time have proved valuable to most people. These concepts, more properly called ideologies, have in most instances been arrived at through a long process of trial and error. While some have been outmoded by cultural advances, others still are vital to proper human conduct as when they originated. After all, probably the most significant phase of religion is the perspective and attitude toward life which it produces. In this sphere of inspiration the rural church may accomplish much.

Fifthly, without a doubt, and for rural people probably more than for urban, religion has a socializing value. True, it has been an element of life over which groups have divided at intervals, but it has also been a strong element for holding people and groups together and has added much to genuine social enjoyment.

We see therefore, that when one is in any way working with the religious element, he is working with a natural element. The religious patterns are, of course, not inherited in the sense of biological inheritance; they grow out of human needs and pass from one generation to another through the cultural heritage. Before any topic pertaining to the rural church and social life can be adequately treated, we must delve, at least in a general way, into consideration of what one sees through a satisfactory social life.

Although few of us have ever experienced the pangs and distress of the advanced stages of starvation, we have each experienced the physical state of being hungry. We also know that physical starvation means, for the most part, a lack of nutrition necessary to maintain efficiently the living organism and bodily processes and to prevent

a gradual wasting of physical tissues.¹ Physical starvation may result from a gross total lack, or absence, of food; the absence of certain elements within a diet; or the inability of the individual to assimilate the food elements of a diet which he may consume.

Social starvation is likewise a fact—a social phenomenon quite common in both rural and urban cultures. It means a deficiency in the social contacts necessary to socialize, humanize, and otherwise satisfy the individual. As a pre-disposition to tuberculosis, as scurvy, pellagra, or rickets may result from a poor or ill-balanced diet, so may abnormal personality traits, suspicion, selfishness, dissatisfaction, ignorance, resignation, and other evidences of unbalanced personalities result from social starvation. "Carrying out the analogy, social starvation becomes a pathological condition of the personality which, owing to wrong proportioning of social contacts, suffers from malnutrition."²

There are vitamin elements in the satisfying social ration just as there are in the satisfying food ration. There must be the capacity to consume and assimilate the social ration, just as there must be the capacity to consume the ration of food.

The process of socially nourishing the individual may be called socialization. Socialization involves two things, first, an interplay of impressions upon the individual and, secondly, opportunities for self-impressions. In the socializing process, men and women who become effectively socialized have available or avail themselves of numerous contacts with the material world, with friends, music, books, newspapers, associational groups, and the like. Formerly, this was thought to be sufficient for an adequate and satisfying social life. It was furthermore held that impressions gained through contacts were sufficient for socialization. This position is no longer maintained by the best thought in sociology and social psychology. The newer thought holds that various avenues for expression must be open to the individual if he is to live a satisfactory life and that socialization involves active use of these avenues of expression. Expression of one's per-

sonality through prayer and worship, singing, debating, dramatics, conversation, social visitation, discussion, sports and other forms of recreation appears to be necessary for an effectively socialized individual. Socialization then becomes, through an active program of impression and expression, the expansion of the self through association. The extent to which a community can promote such a program is determined by the sociological "horsepower" of the community. It goes without emphasis that by this program each church and school in the community will be a constant generator sending forth its currents of social endeavors to vitalize the social life of the people in the community.

One among the diverse functions performed by the rural church is its furnishing of opportunities for social contact and socialization. The "sociables" of former days have passed. Most of the logs have been rolled, so the log rollings of frontier days are few and far between. Square dances, in spite of the attempts to revive them, are giving way under the pressure of the modern dance, and as a result rural young people flock to the dance halls of town and country. Corn huskings have passed away, as hired hands, tenants, and machinery do the work. Apple cuttings, bean stringings, molasses making, and the like are fast occupying the category of the lost arts of past rural cultures. People have quit these simple recreations and have taken to the automobile and to the commercialized amusements of the city. Only the belief and practice of a simpler philosophy, combined with a huge program of de-centralization of population, will return these to the countryside.

The grange, the church, the school, the parent-teacher association, home demonstration groups, and other special interest groups have returned some elements of social life to the country, but as yet the decline of the old recreations, combined with a breakdown of neighborhoods, has created a social vacuum in many rural areas. These social vacuums have in turn led to marked dissatisfaction among many of the people.

Some rural people do not believe in pure, unadulterated pleasure or recreation. They are happier if they can take their pleasure on the sly, or disguise it under some pretense. Especially

1. Hawthorne, H. B. *The Sociology of Rural Life*. New York, D. Appleton-Century Company, 1926. p. 39.

2. *Ibid.*, p. 39.

happy are these folk if they can use the church and its program for social purposes. Under such circumstances, recreation takes on the characteristic of religious sanction, making the conscience of these people clear if they participate. Although probably opened with prayer and a scripture lesson, and although designed to improve the quality of the church worship, most singing schools are, in the end, social gatherings. The union service, with "dinner on the ground," exemplifies the wise rural minister's method of combining the social with the religious. There again recreation is highly satisfying to many individuals, and they "take to it" in great fashion, because it has a religious sanction.³ To many mothers anything the church promotes in the way of social activity of the young is commendable and above reproach.

Young people like the social activities of the church. As an illustration, Stout and Cole⁴ asked 398 high school seniors in thirty-seven Tennessee high schools to rank fourteen activities of the church according to their preferences, with the following results:

<i>Activities</i>	<i>Rank According to Preference</i>
Preaching by my favorite preacher	1
Sunday School	2
Regular preaching service	3
The hymns or anthems	4.5
Church socials	4.5
Doing my best to improve the church	6
Meeting of young people's church organizations	7
Taking part in young people's organizations	8
Taking part in the Lord's Supper	9
Prayer meeting	10
Visit by family pastor	11
Singing in the choir	12.5
Being a leader in the church	12.5
Teaching a Sunday School class	14

If the youth of the community are being drawn by the dance halls of nearby towns, where they dance under environmental influences which are morally bad and where chaperonage is lacking, is

there any reason why the church and other organizations should not organize local dances, where environmental influences are good, for the youth of the community? I know of such church-sponsored dances which have kept the youth of the church and community away from beer parlors and road houses of questionable character. Would such efforts at human salvaging desecrate the House of Worship?

Much of the best in drama deals with religious themes. Are there any reasons why the church and school cannot cooperate in the production of such drama presentations? Indeed it would not be at all sacrilegious if dramatic productions should not center around religious themes, as long as they have recreational and educational value.

Almost every rural church has the possibility of promoting young people's organizations where a short religious service, a period of recreation, and a short period for discussing the problems of modern youth may take place. The success of such organizations will depend largely upon leadership and upon the extent to which the recreational program is carried along concomitantly

with the religious. Rural organizations which have had the longest life histories have been those which make a practice of mixing some social and recreational activity with the special interest activities they were trying to promote.

Shorter and more concrete sermons in many rural churches, more cooperative singing, and more instrumental music would add to the attrac-

3. In this connection, read Elizabeth Hooker's *Religion in the Highlands*, New York; The Home Missions Council, 1933, pp. 187-191.

4. Stout, D. G., and Cole, William E., *Social Attitudes of High School Seniors*. Unpublished manuscript, 1935.

tiveness of rural churches and would increase their social functioning. More cooperative worship would break down much of the cloistered denominationalism which has sapped the strength of rural churches in America since pioneer days.

Study courses for both juveniles and adults, community singing, men's clubs, luncheons, dinners, and functions promoted by groups within the church have great social as well as educational possibilities.

The physical plant of many rural churches is not adequate for promoting a well-rounded social and recreational program. Of 997 rural churches in the Southern Appalachians, about 12 per cent of open country churches in 1930 had no building, while 75 per cent had one-room buildings. In the same area, in villages of less than 500, 10 per cent had no building, while 50 per cent had one-room buildings. The congregations of many churches are also too small for an effective social program. In spite of these handicaps, an aggressive minister is likely to find a way.

Miss Hooker⁵ also found in the Appalachian Highland area that 75.5 per cent of the ministers of 979 rural churches are non-resident. It goes without saying that few churches are going to promote an effective social and recreational program unless they have resident pastors or can create extremely effective local leadership. Miss Hooker further relates that 18.3 per cent of 376 ministers in the Southern Appalachians receive no salary, while 39.6 per cent receive salaries of less than \$500; and that 63.5 per cent of 997 churches have services only once a month, while an additional 23.3 per cent have services twice a month.

There is no panacea for rural church ills. It is a matter of tackling each situation with the best at hand. One can say, however, with a certain amount of assurance, that many churches in many rural communities are going to have to be reorganized to serve larger geographical territories and more people, if they are to be effective in promoting a satisfactory social life among rural peoples. The need for some type of reorganization is apparent.

There are some who, in view of the meager support of rural churches, advocate the state support of churches. Where the religion of a country is highly uniform, there may be some arguments

⁵ Hooker, *op. cit.*

for state support. There is some evidence, as in Denmark, that while state-supported churches have economic security and independence, they do not generate and perpetuate a vigorous ministry and religion. On the other hand, rural religion should not have to subsist on funds from luncheons, pie suppers, and bazaars, but upon the contributions of benevolent men and women who have incomes sufficient to raise their standards of living above those of mere subsistence.

Although not without drawbacks, the community church is surely coming into its own as a rural church. Some church leaders look upon these churches as a revolt from denominationalism. There is little to support this viewpoint. The real motive back of the community church appears to be a determined effort to set up a more effective system of churches.

Nine hundred and seventy-seven community churches were studied a few years ago by the Institute of Social and Religious Research. The South was not included in the study. Of the 977 community churches, 312 were federated churches, 491 denominational, 137 non-denominational, and 37 affiliated. This study indicates that the community church idea is not only nation-wide but that it is growing.

The Larger Parish Plan is also an answer to the question of how to make the rural church accessible and adequate. The larger parish is organized on the principle that by pooling their resources the churches in the villages and open country of a geographical area can obtain a trained ministry, an inclusive program, and adequate equipment and facilities, such as no one of them could maintain alone. Significant among the features of the larger parish plan is the increased number of ways the church may minister to the community through services of worship, methods and practices of religious education, and other efficient services, as health education, social work, and entertainment.

The dictum of social institutions seems to be to change or to die. The rural church with a program suited to a rural civilization of 1880 cannot survive in the rural civilization of 1935. With programs adjusted to the conditions of 1935, no institutions can do more for the enrichment of social life in rural areas than can church and school.

THREE LARGER PARISHES

BLUE SPRING LARGER PARISH

PAUL E. DORAN

In July, 1917, what is now Blue Spring Parish was just a group of four churches with one common tie—they all had the same pastor. At various times in the past even this tie had not existed; one of the churches, desiring a certain pastor, would ally itself with some other group, perhaps of a different denomination. For several years, however, the grouping had been the same as at the beginning of this pastorate—Blue Spring, Cherry Creek, Robinson Chapel, and Johnson Chapel. The combined membership of the four churches as given in the year book then was eighty-eight. The combined Sunday school membership was somewhat larger.

Three of these churches had had their beginnings in the early life of this section. Johnson Chapel, organized in 1800, functioned as a Presbyterian church until 1833, when, all of the other churches of this section having gone into the Cumberland movement, it was left alone, too weak to maintain a pastor. The Primitive Baptists had a church in the Johnson building from 1835 to 1844. Then their place was taken by the Free Will Baptists. About the same time, the Methodists organized a church, and the two congregations continued to use one building for the next forty years. A church built by the Methodists in the eighties burned a few years later and the Methodists finally died out as an organization. All during the period from 1833 to the union, the Cumberlands had held more or less regular preaching at Johnson, but had never formed an organization. After the union of the Cumberland Presbyterian Church, with the Presbyterian Church, the Presbyterians reorganized at Johnson. In 1933 the Free Will Baptists voted to disband and twenty-seven of their members and adherents joined the Presbyterian Church. In 1934 the Presbyterians decided to get a better location and build a new church, which is now almost finished.

Cherry Creek also was organized in 1800 as a Presbyterian church, became Cumberland Presbyterian in 1833, and Presbyterian again in 1906.

Before there were many churches in this section it at one time had a membership of nearly four hundred. Locally it has been called the Mother of Churches, because eleven churches have been organized out of its membership. One of these was Robinson Chapel, organized in 1882. Spring Hill, which had long been a mission of Cherry Creek, was organized as a community church, Presbyterian in government, in 1924.

Blue Spring, organized as a Presbyterian Church in 1820, became Cumberland Presbyterian a few years later and again Presbyterian in 1906. A beautiful new stone church is now nearing completion; a congregation at Hopewell was consolidated with Blue Springs in the new building enterprise.

Blue Spring Larger Parish now comprises the above named churches, together with one outstation preaching place. It is one compact parish of about four hundred and fifty square miles, comprising three valleys and the mountains in between, all open country with no village in it. There are about one thousand families in the territory. No family in it has a net income much above one thousand dollars a year. The majority of these families have cash incomes of not much over one hundred dollars a year, while some have even less.

All of the churches of the Larger Parish practice the principle of open membership. That is, all who confess Christ as Lord may come into the membership of any one of these churches as affiliate members, receive full church privileges locally, and have their names entered on the rolls as Methodist, Baptist, or whatever they wish. About the only distinction is that Presbyterians alone were reported in making denominational reports.

The present combined membership of the churches is around five hundred and fifty. The Sunday school membership is considerably larger than the church membership. There are three other churches within the area which do not co-operate with the Larger Parish program, but these have no pastor and very little program of their own. About half the families of the area have no connection with any church, though many of

them attend services; the two ministers of the Parish regard all the people as objects of their pastoral care. Together they average visiting over one hundred and fifty homes a month. In many of these they hold prayer services and give some religious instruction.

Each church of the Larger Parish elects one member, usually an elder, to serve on the Parish Council. This Council determines the policies for the Larger Parish as a whole, makes the budget, and apportions the amounts to be raised by each church. The council was formed in October, 1918, when the bounds of the Parish were established, the Presbytery having already designated these churches as a permanent group.

All the activities of the Larger Parish head up in the Community House, which serves as a parish house and manse. The office is here and here also are held all meetings of a community nature. The Community Club holds monthly meetings here, as does also Blue Spring-Hopewell Missionary Society. The young people have their meetings here. Clinics are held for immunization against communicable diseases and for general medical examinations. Here also people come for medicines and for first aid. The building houses a little community library which has an average of about four hundred books in circulation. In the office is kept a list of all farms either for sale or rent, and an effort is made to see that when land changes hands, it comes into the possession of people who will at least not be unfriendly to the parish program.

The average number of people who come to the house every day for some kind of service is about twelve, or about three hundred and sixty a month. Study groups in religion and the church are held here from time to time. In addition there has been for a number of years some form of adult education. Usually this has taken the form of home management, including care of the sick, for women, farm management for men, and a study of community problems. This year it has taken the form of an adult school, financed by the F.E.R.A., which meets for four hours a day five days in the week. There is also a sewing school which meets one day in the week for four hours. The parish house is the headquarters for the Federal Direct Relief for this section of the county.

The Parish has its own system of relief, organized long before there was any federal aid. This has taken many forms during the years it has been in operation, as illustrated by the following examples:

A leader among the young people of Robinson Chapel got caught in a rain one day, while returning from a visit to a sick girl. She had influenza; tuberculosis developed. Calling one day the pastor found her pale and weak. He took her temperature, made a chest examination, and advised her to remain in bed, keep the windows open, and take raw eggs and whole milk. But the family had no cow, the hens were not laying, and there was no money to buy these things. The matter was reported to the deacons, the Missionary Society, and the Young People's Society. Eggs and milk were supplied as long as needed.

At Cherry Creek a poor man died, leaving a widow and some small children. As there was no money for funeral expenses, the widow promised her cow in part payment. Before the cow was sent for, however, the officers raised the money and paid the funeral bill.

At Blue Spring the father of some little children became sick with a slow fever at crop time, and was in bed most of the summer. Making a canvass of the neighborhood, the deacons secured pledges in labor. Men were assigned to work on certain days, and so the man's crop was made.

Interested friends of the work from time to time have supplied the money with which to do things the Parish could not do of itself. For instance, a church in Denver whose pastor had spent part of a summer as an assistant in the Parish created a Babies' Relief Fund. It often happens that somewhere in the area sickness or some family disaster prevents the usual preparations from being made, and a little one comes into the world unprovided for. The Fund made it possible to anticipate such needs and have everything in readiness for the newcomer. This fund was in operation until last year.

The Federal Relief makes unnecessary part of the former relief program, but some of it is still carried on. Through church officers and voluntary deaconesses it is possible to keep a complete check-up on the needy families and to recommend to the Relief Agency worthy cases.

Throughout the years use has been made of

old clothing, although this is a difficult thing to handle. An abomination unless rightly used, it can be a great blessing. This has been handled in the same systematic way as all other parts of the relief program. Outright gifts are not made except in cases of emergency need, and even then in most cases work is required in exchange. Money received from the sale of such articles has always gone into the Parish fund and accurate records have been kept of each transaction.

Until roads were built and there were buses for the high school, the largest single item in the Parish program of service was the providing of means for young people to go away to school. In one year sixty-two were sent out. In some cases they had to be outfitted; some aid was furnished in early every case. Many of these young people were lost to the community; they are holding places of trust from New York to San Francisco. But many of them have returned to bless the local work with their training and their labors.

About sixteen years ago the Commodity Distribution Plan of church support was adopted. This plan permits even the poorest members, who have no money, to participate in the financial affairs of the church. In making his annual pledge the subscriber states on his card the amount he will pay, whether in money or in kind. The man who does not feel able to pay cash, and may not have a surplus of anything else, may pay in labor. If he lives near enough to the manse, he can work out his pledge on the manse farm. If not, he can work for some man who will pay the church either in money or in kind the customary wage. Nearly one-third of the pledges in recent years are labor pledges. For products of farm and home that are collected, credit is given at the current price. If these are not needed at the manse, they are either sold or exchanged for something that is needed. Some of the articles received last year in payment of church pledges were corn, wheat, meal, flour, honey, molasses, lard, pork, mutton, beef, brooms, canned fruit and vegetable, Irish potatoes, sweet potatoes, peanuts, turnips, peas, and apples.

There is a Sunday school in every church, and a weekly worship service also, in which opportunity is given to young and old alike for self-expression. Leaders are appointed as far as possible alternately from the two groups. One of

the pastors tries to be present at these services. Opportunity is given for an open forum and often there are questions for the ministers to answer. This helps keep interest alive. It will be seen that this program is a modified form of prayer meeting and young people's work combined. There is a formal worship service with a sermon in each church twice a month. A varied social and recreational life is also sponsored by the churches. In every church also is held a vacation church school, with volunteer young people returned from the schools serving as teachers. Among the Parish activities, the worship and teaching program has first place. All else is done in order that these may be better done.

PLEASANT HILL COMMUNITY

EDWIN E. WHITE

Pleasant Hill Community Church has a text: "I came that they may have life, and may have it abundantly." To take that text seriously in a region like ours has involved an effort to reach out into many communities around us where no such thing as abundant life was known, and a program of work that includes a strange variety of activities looking towards the enrichment of life for a whole area.

The first real opportunity came in vacation Bible schools. It seemed futile to seek preaching opportunities throughout the region when people were not interested in our preaching. But people were interested in the Bible. And there were hosts of children with little to do through the long summer vacation, while schoolhouses were waiting to be used. The going was hard the first summer. It was exceedingly difficult to get local people to help; they were unused to such work. The next summer some were willing. Later a training conference was started which developed into a creditable training school with a good faculty and attendance. It is quite usual now to have forty or fifty local people to help in the summer program. As full-time leaders of summer work we have had volunteers, largely from college, but with some experienced workers. The regular summer "staff" has numbered as high as

thirteen. The number of vacation schools is now usually around twenty, twenty-one for two summers. The total enrollment has run as high as eight hundred. To help that many boys and girls, by Bible stories, hymns and all the other parts of a vacation school program, to get some real idea of a God of love and of a religion that makes a difference in life now makes these schools seem a great opportunity towards the carrying out of our purpose.

Of course, a short vacation school in each community was not nearly enough. We were soon trying to do club work to continue the influence all summer. When leaders have been available we have had scouting for both boys and girls; it is a pity that so many mountain children know nothing of the joys or the fine disciplines of scouting. Young people's societies with varied activities and programs of wholesome recreation—of which there is great need—have found a large place in the summer work.

Having so many good things at Pleasant Hill we conceived the idea of a "home-made chautauqua" that would try to share these things with communities around us. A group would go out for a week-end of programs in a little schoolhouse or church, seeking to provide entertainment and inspiration as well as instruction in better health, better agriculture, better homes, better living. A hearty response was met with, and such programs have been held in many places.

Gradually preaching places opened up where we were welcomed and where we attempted in the simplest terms possible to hold forth the Good News of Christ. A large attendance is the rule. Opportunities to help organize Sunday Schools, assist them to get literature, and otherwise encourage their work, also appeared.

We were never really accepted by the region as a whole, however, until the bad drought of some years ago; then the deepening depression brought an insistent call for practical services. We had known all along that one of the first problems was economic. People must have some economic basis if they are to know the abundant life, and the people of the mountains have had all too little. With drought and depression, the need became urgent. For a time we distributed government flour and other relief over a wide area. We helped men who had no other way to

secure food for their families get the first farm production loans; they wanted pitifully small sums. Following the agricultural leaders, we began to urge the "Live at Home Program," the idea that each family should grow its own living and a better one than it had ever known before. We held all-day farm meetings. In numerous communities we carried through series of weekly meetings—a kind of night school—on gardening, canning, eating for health, better homes, better communities. The county agent, the Smith-Hughes teacher of agriculture, a former home demonstration agent, the hospital staff, and others joined in this work. Most of the people of our section had not been real farmers; they had been miners and woodsmen. They needed a world of help if they were to grow their own living. Our program at various times has included the following: the distribution of great quantities of garden seed, for few families could buy seed for a subsistence garden; the preparing and distributing of hundreds of copies of a simple garden chart showing how to raise many kinds of vegetables, and a garden letter which put the fundamentals into simple terms; home demonstration work during two summers when home economics graduates volunteered to do it; the enlistment of scores of boys and girls in 4-H potato clubs, providing leadership and the materials they needed to help them learn something about making a living and a life in the country; pig chains to help boys get a start at raising good hogs; chicken clubs to get good chickens started; even the placing of two excellent cows with heifer calves in a community to improve the food supply of needy families and help get better cattle started.

It soon became evident that hundreds of children would be denied their one opportunity, the little rural school, unless clothes, shoes, and books were found for them. Friends sent us books, clothing, cloth, and gifts of money. A wholesale shoe house was glad to cooperate. We have regularly worked with the teachers of twelve to fifteen little schools to find which children absolutely had to have help if they were to stay in school. Numbers of schools have been kept open in this way. Surely these teachers, many of whom are doing very good work under most

difficult circumstances, ought to have the backing of the church.

It has been a joy at Christmas time to work with these teachers or other local leaders in numbers of communities to make Christmas a reality for boys and girls who would otherwise have little or nothing, and who surely ought to know the joy of Christmas in such years as these. Friends have sent toys, clothing, games and other gifts to make these celebrations possible.

Relief work has taken many forms. Before the advent of the T.E.R.A. it was often necessary to help people secure food; wherever possible we provided some form of community work in return. There has been great need for clothing and bedclothes; friends have sent us quantities for distribution. We have organized sewing groups and supplied the materials to help mothers provide for their children. One worker gave her time and special abilities to this kind of work for a long time. We have tried to do family welfare work—the social problems of the mountains have hardly been touched; much more of this ought to be done.

The need for good reading matter in these mountain communities is great. By securing state loan libraries and hundreds of books from friends, as well as used magazines and journals of many kinds, we have tried to help meet it.

The health needs of the mountains are appalling. It has been great to have at Pleasant Hill an excellent rural hospital, whose workers have done a most valuable extension service; they have answered calls of distress, held classes in nursing for mothers—later establishing clinics in outlying centers—and shared generously through health education programs in many places. It has been a privilege to cooperate with this group of workers, who are also staunch members of the church.

Perhaps the high point of our work was reached when a friend made it possible to place workers, on a subsistence basis, in three outlying centers to carry out in the region around them as much as possible of this whole program. The work that each of them did would make a long and thrilling story—church services, Sunday schools, young people's societies (in centers where leadership for these things is usually lacking), prayer groups, children's clubs, recreation programs, relief,

family visitation, personal helpfulness of many kinds. The amount of territory that one of them covered was amazing. Out of the work of another grew the first church that we have attempted to organize in any of the outlying places. Failure of funds made it necessary to remove these workers, but we hope for the day when they will be replaced and workers placed also in several other localities, perhaps with a very modest community house as the center of each work.

How large is our parish? That would be difficult to say. There are no boundary lines. We have gone where there were apparent needs that no one else was meeting or where we have been especially invited. There are now more invitations than we can accept and we should be welcomed in many communities that we cannot begin to reach. On one side of us there is no urgent call to go very far, because of other churches. In other directions we can go about as far as we can possibly reach without running into any active work of the sort we are trying to do. Of the three outworkers, one was situated seven miles away, another twelve (by road, seven by short cut), and the third thirteen miles by the shortest route and much more by road, but he reached out miles beyond that.

The church at Pleasant Hill, meanwhile, has grown in interest and devotion. It has recently finished the first unit of a community house. Here occur a great variety of interesting activities. We hope it will eventually be a well-equipped center for the kind of church and community program that needs to be carried out.

LANSING LARGER PARISH

FRANCIS P. COOK

High up in the mountains of North Carolina, near Virginia, lies a fan-shaped area, twenty by thirty-five miles, covering about one third of Ashe County and extending across the line into Tennessee: such, geographically, is the Lansing Larger Parish.

When organized October 1932 the Parish consisted of two circuits of six preaching appointments each, besides several abandoned churches. In three consolidated grade and high schools within the Parish nine hundred boys and girls were

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enrolled in addition to a thousand' or more pupils in the isolated county schools. The writer, appointed as Superintendent of the Parish, also served as pastor of the Lansing Circuit; the pastor of the Ashland Circuit was compelled to live on a farm fifty miles from his churches. The people were accustomed to once-a-month preaching, an annual revival and for the most part a summer Sunday school. Only in one settlement did any denomination attempt an adequate program.

Facing the great needs of this extensive field the Superintendent fell to praying and one day two years ago while on his knees the answer, clear and unmistakable, came—he knew not how—that God would send help and helpers.

DAILY VACATION BIBLE SCHOOLS

The first helpers were Daily Vacation Bible School teachers. "That was the finest young man I ever met. He was filled with the Holy Ghost": thus commented a Regular Baptist preacher about a college student, an Episcopalian, who came from Rhode Island the first summer to help in Vacation Bible Schools. Other workers, also at their own expense, came from New York and Indiana. A woman and her two daughters living in the Parish gave seventeen weeks to teaching; others also volunteered their services. Six schools, each new to the settlement, were held with an enrollment of 432; ages ranged from two to seventy-two. The second summer the number of schools was increased to fifteen.

THE PARISH

Other volunteer workers answered the call at various times; today the Parish has the service of six full-time trained and consecrated women workers who receive no salary save room and board among the hospitable people with whom they labor. One of these workers, a Deaconess, who in six months had walked 486 miles over mountain trails and roads said at the close of her first year, "This has been the happiest year of my ministry."

In October, 1933, an associate pastor, Rev. H. H. Cash, his wife and family of four, drove from Ohio in a ten dollar model T Ford to be resident pastor of the Ashland Circuit. He came on faith, having only the promise of a temporary



three-room house and the belief that the people would not let him starve. He makes his appointments on foot, walking fifteen to thirty-five miles each week-end and preaching two hundred times in a year. Now a parsonage, the first ever built on the circuit, is being erected.

In 1934 Rev. and Mrs. Lowell C. Stephens, with three children, joined the staff. He is the faithful and popular pastor of several of the churches. Mrs. Stevens, specially trained, is also active in the parish work.

A growing number of local helpers are giving increased service to the work of the Kingdom.

PARISH ACTIVITIES

Thanks to this noble band of men and women the twelve churches of the Parish have grown to twenty, as one abandoned church after another has been revived. Evangelism and the deepening of the spiritual life receive major consideration. There is a growing emphasis on Religious Education, and summer Sunday schools are giving way to the "evergreen" variety. The workers have been able through chapel talks and week day religion classes to reach a large number of children. One twelve year old child in a two-room mountain grade school conceived the idea of holding a noon-day "Sunday school," because few of the children were in any Sunday school. In pleasant weather the classes meet in a near-by rhododendron thicket. A large stump provides the superintendent's platform. On cold days, with the cooperation of the teachers, the school rooms are used. Four classes are taught by the



children themselves. One little boy whose father forbade his going to regular Sunday school said, "You don't know how much I appreciate that Sunday school."

A Larger Parish consciousness is gradually developing through various all-Parish activities. Epworth League Rallies bring together young people from various communities. The first Parish Epworth League Institute was held last August, when staff workers and young people mingled in classes and recreational life. Two weeks for a dollar, including food, lodging and tuition! Twenty-one received certificates from the Methodist Board of Education. Annual Field Day is held July 4th at the Ashe County Camp-grounds.

TRAVELING LIBRARIES

One hungry little girl said "I'd rather have a thousand books than all the money in the world." Friends of the Parish have sent in over two thousand books which are divided into about thirty traveling libraries. Other books have gone to public schools, making it possible for the children to receive State Reading School Certificates.

SAVE THE CHILDREN FUND

The Parish is the North Carolina unit of the Save the Children Fund. Bessie, who had been barefooted all fall, found November too cold for school attendance. One morning she walked barefooted two miles over frosty roads to the parsonage. One can imagine her happiness as Mrs. Cook dressed her from top to toe and sent

her off to school. She is but one of many who have been helped by friends through the Save the Children Fund. A ton of clothing has been received and distributed by the Parish.

BUILDING A CATHEDRAL

The house of one of these abandoned churches that we revived was condemned as unsafe; this called for rebuilding. Times were hard, money scarce, especially in the mountain. Voicing the thoughts of the church one of the men said, "Preacher, we haven't any money but we have a lot of good work in us." Faith led to fulfillment. Dr. J. S. Burnett, superintendent of Mountain Work, Methodist Episcopal Church, sent a carpenter for three months; labor and materials were donated, often sacrificially. Even the women assisted in pouring the concrete for the basement. Money for doors, windows, nails, cement and the metal roof came from far and near as needed. On October 28, 1934, due to the zeal and devotion of the community, this "Cathedral among the Hills" was dedicated free of debt.

HEALTH BUILDING

"Preacher, don't you think you had better attend to your business of preaching?" asked a good brother seriously when he learned that the pastor had taken a car load of sick folks to the hospital and was planning a second tonsil clinic. Through the interest of Dr. U. G. Jones, eminent surgeon of Johnson City, Tennessee, and native of Ashe County, three Eye, Ear, Nose and Throat clinics were held in the summers of '33 and '34 under the auspices of the Parish. Thus a total of 173 tonsil operations were performed besides minor operations and scores of consultations. Many thanks are due the people of Lansing and the Parish who generously loaned furnishings to turn the high school building into a hospital and who helped nurse the patients. The local doctors and nurses assisted Dr. Jones and his staff. The patients paid as they were able but no one was turned away because of lack of funds. But for these clinics a majority of the patients could not have received surgical treatment, as the nearest hospital is fifty miles across the mountains and the price prohibitive. A few days later one woman

an who paid nothing said: "I'm a poor widow but I wouldn't have my daughter's tonsils in again for two hundred dollars." "Friends of the Mountain Children" contributed twenty-five dollars towards the expense of the clinic.

CHILDREN FIND A HOME

Within the past year the Superintendent's home circle has been enlarged by the coming of two homeless children. In April, 1934 John Wesley, two years and four months old, arrived having taken a twenty-five mile "piggy-back ride" over

rough Kentucky mountain roads before he could reach the auto and good roads. A long trip from Tennessee and little Ruth Louise, four days old, also came into the family's home and hearts. The growing family of five children are housed in what is called the Susanna Wesley Cottage. May the Parish homes, like that at Epworth, send forth those who shall bless the world.

Thanks to Our Father, to those consecrated co-laborers and to those friends far and near who have inspired and aided the work, the Lansing Larger Parish moves forward.

Overcoming Our Mental Depression

WARREN H. WILSON

There is difference of opinion as to whether the depression has hurt country people or helped them, but there is no doubt that the industrial changes of the past hundred and fifty years have cast a shadow upon the people who live in the country. They have been forced to accept an inferior status in the social order. This results in many people in the country feeling depressed. They resent the air and manner of the townspeople. Some of them are embittered by their own lack of goods and privileges so common among those classes in the cities with whom they come in contact.

The "inferiority complex" is a subtle state of mind. All missionaries and social workers were familiar with it in their clients before Dr. Adler of Vienna described it. Teachers have to be on their guard against it. Ministers of the gospel grow old before their time because of it. It is a state of prostration or of self-esteem that expresses itself in resentment, in a readiness to be cruel and to make others suffer.

Country people have been exploited in this age of capitalism and of machine production. Many of them have been left far from the paths of progress. They might not have developed an inferiority complex, however, if the towns and cities had not got such pretty goods, such showy privileges, if their people had not taken on such arrogant ways.

A great many ministers and school men tell me that in every administrative game the cards are stacked against the country man, and the aces are all held by city people. Committees of importance are barred against the rural representative. This is partly true, but it is stated in terms of the inferiority complex. We hear talk of peasantry. An amusing thing about our use of the word "peasantry" is that it is a word of shame on American lips. Apparently we feel ourselves superior to Europeans, so we are sensitive about the word "peasant." Maybe we have an American inferiority complex. When one looks at the desolate farms in the United States, the eroded hillsides where once was fertile land, and compares them with the farms of western Europe, one realizes that many of our farmers in reality are below the peasant level as tillers of the soil.

The urban custom of being ashamed of country people has been applied to the mountaineer. The effort of churches and settlements in the mountain country, however, has been to lift up the depressed spirits, to relieve the mental depression of people who in the face of wealth may have drunk the bitter poison of poverty. Toward the lifting of this fallen state of mind the early mission schools did great work. In the lonely places they awakened the minds and ennobled the lives of these who could receive their teaching. Then the public school came along with

its standardized curriculum. The public school had its objective in "jobs." This unconsciously perpetuated a psychology of inferiority. When the school head in a mountain valley talked at commencement time about the jobs that graduates had got, the graduates were not farmers, adventurers on their own, but hirelings to somebody else. Hence the inferiority passion increased.

The later development in our mountain school work, the stressing of industrial arts and crafts, is an improvement. The development of artistry and craftsmanship transforms the craven mind into a freeman's spirit. The trouble with industrial arts and crafts is that they apply to so few. The nobility of them is that they do illuminate some, whose light will shine on others.

But in observing mountain work and rural work throughout the country I am convinced that it is the personal leadership by a dominant and resolute man or woman that effects the illumination and release of the many. We must not in our indignation over Russia, Italy and Germany ignore the light that shines in the face of the German clerk or farmer; something has been done to lift his sense of inferiority. Whatever it is, it has been done by a dominating and masterful leadership. Although our Protestant annals overlook this, some Protestants have become popes and bishops in caring for their people. Everyone who knows country work can call to mind a dominating personality who has compelled the truly independent mountaineer or farmer to follow him. The result has been in many cases that the fallen mind has been lifted up. Of course all our schools, churches and settlements should uplift the fallen spirit. Jesus undertook it in the case of his disciples, and after he died they were afraid of no one; they neither dominated, nor desired to give pain, nor shrank from their privations.

In India, in interviewing over a thousand heads of families, I asked, "what difference has Christianity made?" One old Bhungi lifted his eyes and said: "Sahib, I can look you in the face." I had sensed it, but he most precisely stated it; for he had all his life been obliged to yield the path, to step down and aside, to touch no article used by his superiors, lest he pollute it. Now he is able to look in the face of a man more privileged than himself without either envy or resentment.

None of his ancestors had done so, but he was now a Christian and hence a freeman.

There is a release from depression in music, though not in all of it. Some singing is a mere recital of our inner woe, a dirge of our despair. Some heals weariness, frees from depression, nerves us for battle as for work. In Denmark where the peasants rule, they "sing behind the plow." We have not in country churches or schools adequate development of music, nor have we used it to rouse men's spirits as we should. There is a distinction between good music and mere rations of song. Much of mountain singing school music is not good. People need the noblest music in the world to lift their minds and comfort them against the depressing circumstances of life.

They need also the best that religion can bring them. The mountain worker may well look upon the rural religious revival, especially in the mountain community, as a triumph of the inferiority of those who take part in it. Its wailing despair and physical prostration, ecstasy and other-worldliness, the claim of perfection sometimes made, are the ceremonial of inferiority. It is obvious that "Salvation" for the individual is not in itself an infallible release for the bound and helpless mind.

It is possible that to lift the family is to encourage all, while to educate the individual tends merely to intensify his sense of subjection. I am inclined to think that our work must be for families. The experience of Denmark and Ireland, both of which have been "revived," leads one to think that country people require a community uplift. The experience of the depressed classes in India who have come into Christianity by the mass movement and not as individuals seems to show that you must impart something to the family and to the class in which the individual is situated.

Of course acquisition of property or an increased income seems to change the sullen face so that it looks like a freeman's countenance, but the loss of these depresses the spirit once more. Are not the American "unemployed" and the "cotton cropper" worse depressed by reason of having once possessed?

The industrial revolution, then, which has enriched some and impoverished many, lifted some

to showy possession of bright goods and depressed others who are denied the means of buying, has increased among country people the experience of inferiority. It has made many persons desire to be superior in something. I observe that our patterns of religion and of education do not automatically heal this depressed state of mind, nor does a wage or personal property offer inner security. These are social goods, and may lift or depress as causes beyond control of the individual who operate them. Together they may favor calmness and freedom if a man possesses them. There is, however, no adequate philosophy behind them by which the individual man may possess his soul.

I see no reliable agent of lifting the depressed mind except "The living teacher." Jesus was such a teacher. Grundtvig was such a teacher to Denmark. George Russell was a living teacher to the Irish farmer whom England had taught by centuries of cunning oppression to be inferior. "Jimmie" McCash was such a teacher in Princeton half century ago. "Sawney" Webb was a notable teacher of dangerous youths, depressed and furious, in homes of Tennessee impoverished by the Civil War.

But the teacher must live with his people and their children for a generation and more. He must stand up before them composed and sure of himself, and he must know his objective. He must be undaunted by what they find depressing, superior by reason of what they also can attain. The mountain workers living among the people who get their living on "sub-marginal land" have among their number several "living teachers."

What is to be the objective of such a teacher? The living teacher must see the sun if he is to reflect its light to his pupils and lift up their spirits. Many of the old objectives were very limited and could be used to lift the minds of but few. We need a greater and more difficult faith. It is the faith of George Russell, AE, who be-

lieved that the people living on the land are nearest to God and noblest among men. He had no inferiority complex. He awakened Ireland as Grundtvig and his teachers awakened Denmark. The time is past for educating only people who are to be of the selected few. We must educate now the mind of the tiller of the soil and lift his depression, we must help him see that his occupation is honorable and an "honest man the noblest work of God."

Whatever the objective for the country people, it must ennoble and dignify the life on the soil, for this will lift the family and the community and not alone the individual. Real relief of our mental depression is assured only when the whole family is lifted up, and the entire community is dignified.

INFERIORITY COMPLEX

The "inferiority complex" is evidenced by cruelty to those beneath the man who suffers. He likes to make them suffer, especially does he ache to see his superior suffer. His triumph is complete, when he can cause his teacher, friend, or pastor to lose his temper and rage against him. Such an outburst gives him the catharsis which he requires. To break the composure of one whom he knows to be above him, to raise the fury of one whose superiority he would surmount, slakes his appetite for cruel dominance. It is said by a distinguished worker among the oppressed and exploited that the many nervous breakdowns among missionaries are caused in large measure by cruel and sadistic tortures inflicted by those who feel themselves inferior. I suppose that this explanation gives a clue to the breakdown of many parents and teachers. This authority urges the worker and the teacher never to permit any annoyance put upon him by those whom he seeks to help to ruffle his composure. He must never show anger, never may he exhibit resentment.

The School Health Program

ELMA ROOD

From a paper presented at the State Conference of Health Workers, Nashville, January 3, 4, 5, 1935.

If we could at a glance get a panoramic view of education in the United States today, we would see some astounding things happening. We should find state departments of education in conference with committees reaching out into all parts of the state, sometimes with a total membership of a thousand or more, working steadily step by step on the reconstruction of the aims and principles of education. We should find teacher groups studying and meeting regularly to discuss how they can adapt education in the classroom to the needs of the present day and how they can best prepare their students to be resourceful in meeting the unknown future. We should find Parent-Teacher study groups learning about their schools, what these schools are attempting to do, and how they as an organization can get behind the program. We should find schools which formerly were satisfied with page assignments from a single text book working to establish small classroom libraries, and the children delving into all kinds of books to satisfy their desire to know how to solve some problem. We should find in some schools such things as collections of stones, different kinds of leaves, an airplane under construction, a chicken coop at the back door, or all the children in the yard laying out a garden, digging a hole for the new flag pole, conducting a clean-up campaign, or making a house for the wren family. We should find unmistakable evidence that schools are helping children to live fully day by day, preparing them for citizenship, and giving them experience in making decisions based upon good judgment. These trends are seen plainly in all the more advanced schools, and in many localities even in the remote and isolated rural school, where the teacher perhaps has caught a vision from her summer course and has gone back to try to make her new philosophy function in the lives of boys and girls. People are concerned about how to make education more a preparation for living intelligently, for

meeting problems rationally, for carrying personal and group responsibility, and for working co-operatively with others to accomplish some definite purpose.

Let us go into a school in which these "life" principles are deeply imbedded in the purposes of education. We find here a teacher who is a well-trained leader, a friendly democratic guide, not a taskmaster or an assigner of lessons. This teacher is a student of childhood. She knows every child as an individual and is daily working to make her program such that each child may get the utmost benefit from his school experience. She studies the child's tendencies, his capacities, his special abilities, his physical background, his home and neighborhood influences, his weaknesses, his reactions to people, his special problems. Each child differs fundamentally from every other child; therefore he is given individual thought and treatment in order that he may develop fully. In this program each child must have opportunity to do his best and to have the feeling of satisfaction in accomplishment, also the sense of security that gives him confidence to go further. The child grows most when he is in a rich environment, one that has many interesting things, one that brings in much from the life around the school, and one that challenges him to search, to investigate, to examine, to wonder.

In such a school, the teacher often says, "What do you think?" and puts the reasoning up to the child. When life situations and problems, new conditions of environment, new services rendered to the school, new experiences, are made clear and meaningful, and when out of these learnings the child has opportunities to assume responsibilities, to meet difficulties and to solve problems, then he is really growing. Finally, each child learns to live with others and to work with them by actually doing this day by day in school. In the kindergarten the children share in the care of the doll's house; in the eighth grade a class undertakes to provide and plant the elm tree. Co-operation is learned by co-operating—an ability

of inestimable value throughout life.

What place has health in this education?

"Health education," says Dr. Thomas Wood, "is the sum of experiences in school and elsewhere which favorably influence habits, attitudes, and knowledge relating to individual, community, and racial health." Health then must be something concerned intimately with every day living.

It is noteworthy that in the statement of the four aims of elementary education found in the recommendations of the Tennessee Educational Commission in their November 1934 report, health is concerned directly or indirectly in every one. Education, they say, should help the child:

1. To acquire ways of thinking, acting and feeling which are fundamental to sound scholarship.
2. To be a worthy member of every social group of which he is a part, using his powers for self development, and for the progress and preservation of society.
3. To develop desirable emotional controls and healthy mental attitudes and habits.
4. To develop an ever-increasing appreciation for a healthy body, and the desire and ability to conserve and improve health.

These statements would seem to imply that the health of children is the unmistakable aim of all education.

The School Health Program of the White House Conference, used as a guide by hundreds of school administrators the country over, says,

Every activity in the school program has its health implications. . . . every subject of the curriculum should contribute to the health education of the child. Guiding the child in healthful living should be a major responsibility of every classroom teacher, who should be responsible also for giving children necessary instruction under such administrative organization and supervisory guidance as will insure the integration of health education with all aspects of school life.

Chestnut Hill School is trying to make health the by-product of the day's work, an atmosphere, a spirit that permeates all activities in the school and reaches out to the home and into the community. Let us go into the Chestnut Hill neighborhood and listen in at the supper-table conversations in the homes of the children, the supper table being the place where very active education

of parents in the affairs of the child's small world is going on:

"And Mother, Mary fell and cut her hand and teacher let Joe put on the metaphen—and Alice put on the figure eight bandage. She belongs to the Scouts, you know. She's already got her tenderfoot."

"And today a man came to get our water sample and see if it's all right. And we all went out to help him and he let Adolph do the pumping and teacher let me hold her watch to time it three minutes."

"Father, what is a milk ordinance? I want to know a little about it, 'cause I'm on a science committee to go to the health department Saturday morning to find out the 'what, how, why, and where' for our auditorium program on Tuesday."

The homes of Chestnut Hill community are learning that health is not just something you learn out of a book to recite. Miss Smith, the teacher, is a picture of health herself and carries the spirit of the health program around with her, teaching silently every day. She carries it into the home when she calls to tell how much better John is doing since he got his glasses, or to confer with Mother because little Amy seems to get pretty tired before four o'clock: "Don't you think it would be better for her just to come mornings for a little while?" She carries it into the home with Joe when he brings a message that Mother must be sure to come for the health examination, 'cause Miss Smith says, "How could we have a good examination without Mother?"

How may these changes in the school health program affect the relationships of health workers to the school? Let us consider first the health department. Realizing that it is the teacher who can best integrate any public health measures into the education of the child, Dr. Jones, the county health officer, plans his year's program so that the most actively interested teachers are given health services early in the fall. They become his best assistants and carry on when he is busy in some remote part of the county. He always consults the school superintendent and teacher in advance as to the best time and the best way for making the health examination of the greatest educational value. If

he finds the teacher needs to supplement her knowledge of immunization, Dr. Jones sees that she has this material. He leaves it to her to find a way to the understanding of the children, because that is her particular job. He always tries to give sufficient time before beginning any activity, so that the teacher may plan a logical approach and work out the educational program with the children. Of course every one knows that educational work takes time, but understanding brings increased interest, and the interest of the child is carried into the home.

When Dr. Jones arrives at a school for the health examination, he and the nurse try to make the whole activity as educational as possible, making their contacts reach the child, the teacher, and the parent. The teacher is given in writing a full report of the findings, and the special recommendations and directions on what is to be done. Each child's condition is considered in the light of his history, his family background, his habits, and other factors which influence both his condition and his ability to co-operate. Every important defect marked on a child's card is discussed constructively with the teacher as the person who can secure the interest of the child and help the parent see, for instance, the possible relationship between John's poor reading and his inability to see. Then before the doctor and the nurse leave the school, they make sure that Miss Smith knows what immediate changes should be made in a child's environment or practices. They make certain that Joe will have a little block under his feet, that Alice will get a seat where she will be able to hear better, and that James will have a chance to rest at recess instead of playing a strenuous game. On leaving, Dr. Jones always expresses his appreciation for the help Miss Smith has given, and assures her he knows the children are in good hands and that everything possible is going to be done for them. And after he is gone, Miss Smith feels happy in the thought that she really is a partner in the public health program.

Now what about the health nurse and her part in this educational approach? She becomes the special advisor and consultant to the teacher. While she makes every contact with a child one that he thoroughly understands, she increasingly

makes her contacts with the children through the teacher, realizing that the person who is with the child five hours a day and five days a week is better able to make any activity of real and lasting value. The nurse works for a constant interchange of information about individual children; she interprets everything she learns about a child to the teacher, who in turn keeps the nurse informed of developments which she learns at school.

The White House Conference Report says that "the nurse is the natural bond between the health work of the school and the public health work of the community." In this capacity she helps the parents to understand the special needs of children, and the teacher to know so well the physical background of a child that the teacher's call in the home convinces the parent of the effect which health has on education. The nurse is apt to find that as the teacher becomes more and more a co-worker and partner in the public health program, she herself has more time to emphasize the early preparation of children for school entrance, which is like putting money into the school's savings account.

How can the public health nurse prepare herself so that her special contributions to the school may be more constructive and far-reaching? First of all she thinks and works to make herself an example of the best that public health represents. "Practice what you preach" is an excellent public health slogan. Mental health is something you live rather than talk about; so she works to develop that cordiality, friendliness and helpfulness which is the spirit behind every good health program. She keeps an open mind, and is ready to listen to new suggestions for methods of work. Old ways are sometimes easiest, but well worn grooves often become ruts, and ruts, as many of us know who drive cars on country roads, are hard to get out of.

The nurse should keep up with new scientific findings in child health, and prepare herself to interpret these to teachers and parents. The educational facilities of her state department of health and the material in the local library will help her to do this. Survey Magazine, the Journal of the National Educational Association, and of course her own professional magazines, contain valuable

material on health, social and economic movements. She should keep studying. Professional progress is only made by hard work. She should include in her summer course a class in education, child study, or child psychology. A course in adult education or community health education will help her in interpreting the aims of the health department to her people. She should observe expert teachers at work with well children and should benefit by seeing their contacts both with children and with parents.

She should attend all teachers' meetings and institutes in order that she may see where she fits into the plan of general education. She should take an active part in the parent-teacher program and contribute whenever possible from her experiences in the field. She should cultivate a self-critical attitude and evaluate her own procedures frankly and then build for better work on her own evaluation.

The public health nurse who sincerely tries in these ways to be in harmony with advances in the educational field will be prepared to make a contribution to the program described by the Assistant Commissioner of Education of the United

States when she says, "In our schools more pupils of all ages must find better understanding and help for their individual problems, whether they are health, social, or learning problems, and the educational fare provided shall be what each person needs for the fullest development of his capacities."

Perhaps the greatest contribution of the public health nurse to the school health program will be made by her help to the parents in interpreting what the school is trying to do for their children. A school administrator who realizes this need of interpreting the schools to the people says,

An enlightened public opinion is particularly needed in order to make the health work in schools effective. Until the citizens of the country are fully aware of the importance of safeguarding the health of its children, the schools will be unable to do the most effective work.

This is a challenge to the health worker to give her most sincere efforts to the better preparation of herself, in order that she may in turn be of the greatest service to the public movement which is reaching out constructively into the next generation—the education of children.

WORSHIP OF MAMMON

"NOW, my dear friends, it is not both unkind and hazardous, thus to puzzle the moral sense of our children? to leave them to believe that wealth is both an excuse for ignorance, and a shelter for vice? that it is but another name for virtue? that for the want of it, neither talent or piety can atone? that it is right to wish the death of a parent to obtain it? or to grind the face of the poor to save it?

"How could the most inveterate enemy injure them so directly and permanently, as by making their earliest system of morals a contradiction, and a solecism? Yet this is done, by the conversation and example of parents, who love them as their own souls.

"Of what effect is it, that we repeat to them, in grave lectures on Sundays, that they must 'lay up for themselves, treasures in heaven,' when they can see us for the other six days toiling after, and coveting, only 'treasures on earth?' When we tell them that they must not 'value the gold that perisheth,' neither 'love the world, nor the things of the world,' if they weigh these precepts with our illustration of them, will they not think that we mean to palm on them what we disregard ourselves, and despise our cunning? or else that we repeat what we do not believe; and so distrust our sincerity?"

Mothers Magazine, 1838

*THE IMPORTANCE OF STUDENTS BEING SELF-SUPPORTING IN SCHOOL

Students generally believe that it is unfortunate for a student to be compelled to earn his living in school while carrying on his studies. Why is this idea so prevalent? It is due to the fact that most school programs are arranged for those who pay their way through school with cash. Such a program makes students who are obliged to work conspicuous, and many times shows them up apparently to disadvantage. Consequently, students, as a rule, feel that it is better when they enter school to have money to pay all school expenses that they may devote their time to studying and reciting lessons.

It must be admitted that school managers have given very little attention to the development of a school program that is fitted to normal life. It is not normal for a student to spend years in school engaged exclusively in study, recitation, and sports, being relieved of the responsibility of day by day taking care of himself. A long period of time devoted exclusively to mental work unfits young people for the normal program of life that should be pursued by them after leaving school.

To be successful in life, people should know how to study and work at the same time. If they cannot do this, they soon lose contact with either intellectual improvement or with the practical affairs of life. Students that give themselves over to intellectual pursuits get farther and farther away from the real things of life and develop a distorted view of the problems with which the masses are obliged to deal. These intellectuals cannot enter into the life of the common people because they do not share with them the difficulties through which they must walk. Their contact with the practical people of life is not sufficient to make them successful leaders. On the other hand, the great mass of people work constantly to produce a living, and feeling they are unable to find time to devote to study, drift away from intellectual pursuits. Instead of progressing, they retrograde and fail to develop harmoniously, physically, mentally and spiritually.

*Reprinted from Madison Survey.

The reason for the unbalanced development of so many people is that while in school they did not learn to practice study and work at the same time. They have not the habit of doing both together. When they leave school they are not qualified to combine them successfully.

The Madison school was established by a group of men and women who desired to see education conducted so that the school program would be suited to normal development of students while in school. They believed that if students could, while learning and reciting lessons, earn largely their own living by engaging in some profitable pursuit, it would be greatly to their advantage. To have a program that is suitable for students who study and work at the same time, required, of course, considerable adjustment in the ordinary school program. After thirty years of experience, it is felt that the Nashville Agricultural Normal Institute has, to a fair degree, worked out an educational program that has many advantages for students who desire to learn how to develop intellectually while at the same time being self-supporting.

Another important feature in the educational work of this institution is that while the students are in the school they may at the same time learn the art of cooperation. Generally students feel while in school that they should extract from the school all they possibly can, and many times they have no burden to make a substantial contribution to the upbuilding of the institution. Such a spirit fostered on the part of students develops in them extreme selfishness, so that when they leave the school they enjoy receiving more than giving. Into whatever line of work they enter, figuratively speaking, they are always looking out for themselves and are selfishly inclined to want more than they are able to give. They have not found the blessing in giving rather than receiving. . . .

The time is coming when laymen will be impelled by the spirit of the Master to enter cooperatively upon work in helping humanity, working as proprietors and leaders rather than slaves. This old world is yet to see a demonstration of cooperation of laymen and ministers and other professional workers that will astonish and captivate those who love heavenly principles.

OUR COMMON HERITAGE

Uncertainty, apprehension, fear, lack of security,—we hear these words and feel their dark meaning whenever thoughtful people meet. It is good for all of us now and then to rest our souls and look unto the hills. There are the great eternal values that abide in spite of time and change. Seldom has the spirit of our common heritage been more beautifully devised than in the will of Charles Lounsberry, a document that came from the Chicago poorhouse, and is now preserved in the records of Cook County.

American Forests has recently reprinted this remarkable document under the heading "The Spirit of Conservation". We print it not unmindful of that value also, but more because we feel that in our own Appalachia we hold a glorious heritage of beauty, of wild life, of folk-lore, and of the great simple joys of living, that should make us glad and lift up our hearts.

"I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this my last will and testament, in order, as justly as may be, to distribute my interests in the world among succeeding men.

"That part of my interests which is known in law and recognized in the sheepbound volumes as my property, being inconsiderable and of none account, I make no disposition of in this will. My right to live, being but a life estate, is not at my disposal, but these things excepted, all else in the world I now proceed to devise and bequeath.

"Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments; and I charge said parents to use them justly, but generously, as the needs of their children shall require.

"Item: I leave to children inclusively, but only for the term of their childhood, all and every of the flowers of the fields and the blossoms of the woods, with the right to play among them freely according to the customs of the children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees.

"And I leave to the children the long, long days to be merry in, in a thousand ways, and the night and the train of the Milky Way to wonder at, but subject, nevertheless to the rights herein-after given to lovers.

"Item: I devise to boys jointly, all the useful, idle fields and commons where ball may be played, all pleasant waters where one may swim, all snow-clad hills where one may coast, and all streams

and ponds where one may fish, or where, when grim winter comes, one may skate, to hold the same for the period of their boyhood. And all meadows, with the clover blossoms and butterflies thereof; the woods with their appurtenances; the squirrels and the birds and echoes and strange noise, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance or without any incumbrance or care.

"Item: To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorne, the sweet strains of music, and aught else they may desire to figure to each other the lastingness and beauty of their love.

"Item: To young men, jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships and of possessing companions, and to them exclusively I give all merry songs and grave choruses to sing with lusty voices.

"Item: And to those who are no longer children or youths or lovers, I leave memory and bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully, without tithe or diminution.

"Item: To our loved ones with snowy crowns I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep."

MOUNTAIN LIFE AND WORK

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FOLK FESTIVAL AT CHATTANOOGA

All who are interested in folk handicrafts and traditions will be stimulated by the comprehensive and ambitious program of the National Folk Festival, to be held in Chattanooga May 14-18. Folk music, folk dances, plays and exhibits of folk arts and crafts, are among the features of the Festival. The folk music divisions will include the singing of ballads, sea chanteys, Indian songs from the Southwest, old Spanish and early French songs, songs of the lumberjacks, labor songs and spirituals of the white man and the Negro. Folk dances, plays and handicrafts will be equally representative of the varied currents of folk tradition in America. It is planned to present ten matinee and evening programs of folk entertainment which will be open to the public.

Paul Green, famous North Carolina playwright, is President of the National Folk Festival. Those wishing additional information should write to the National Folk Festival, Chamber of Commerce, Chattanooga, Tennessee.

PARENTS AND TEACHERS

Baxter Seminary, Baxter, Tennessee, was the meeting place for the sixth district conference of the Tennessee Congress of Parents and Teachers on April 11. This district comprises Cumberland, Fentress, Morgan, Overton, Putnam, Pickett and Scott Counties, all of them in the mountain area of Tennessee. The district organization brings into closer relationship local parent-teacher groups, and serves the interests of home and school wherever possible.

The program of the meeting at Baxter included addresses by the State Commissioners of Education and Public Health, and representatives of Baxter Seminary, the State president of the Parent-Teachers Association, a representative of a county school board, and local leaders.

Economic and Social Problems and Conditions of the Southern Appalachians. United States Department of Agriculture. Government Printing Office. \$.50

At last the government survey of the Southern Appalachian area appears in print. This study, undertaken in 1930 by the Bureau of Agricultural Economist, The Bureau of Home Economics, and the Forest Service, in cooperation with the Office of Education, the United States Department of the Interior, and the agricultural experiment stations of Tennessee, Virginia, West Virginia, and Kentucky, was worth waiting for. It is a large paper-bound volume of 184 pages, with a bibliography and a beautiful large topographical map, the best we have seen of the mountain area.

Quantities of other maps are to be found throughout the text in illustration of the findings, supplemented by many valuable statistical tables. The study covers all aspects of economic and social life in the area, and should be invaluable to all who wish to obtain good understanding of the facts in the mountain situation. An excellent introduction by L. C. Gray and C. F. Clayton states major problems as revealed by the study, and offers suggested programs for the solution of some of them.

The study is the most valuable reference work on the mountains which has appeared in recent years. No one interested in the Southern Moun-

tains should neglect to secure a copy and to make a most careful study of it. Copies can be secured from the Superintendent of Documents, Washington, D. C. for fifty cents each.

THE INFLUENCE OF BEAUTY

There is nothing that more powerfully affects the tastes and habits of a family—especially the younger members of it—than the house in which it lives. An uncouth, squalid habitation is little likely to awaken that attachment of home, that love of good order, and that sense of propriety and elegance in social deportment, which are so much promoted, so much developed, by that home where a certain proportion, a certain fitness and a sense of beauty, are everywhere visible.

—A. J. Downing, 1848

THE RURAL CHURCH

Nothing in the world so deeply impresses the feelings of the man of true taste and refinement, as an appropriate rural church, in its "Sabbath stillness," nestled among the accessories of tree and shrubbery, with which it should be environed. . . . If there be anything in this world erected by the hand of man, that should breathe an air of tranquility, or repose, of entire removal of the heart and affections, for the time, from the empty pageantry of sensual objects, it should be the temple of the Most High.

—Jeffereys, 1849

PRE-HUEY WISDOM

It would be easy to show that the danger to liberty from the encroachments of executive power upon popular privilege, is always in proportion to the decline in the standard of virtue and intelligence. The pages of history abound with admonitions on this subject, which are no less frequent than impressive. An ignorant populace has always been the instrument by which ambition and treason have accomplished their unhallowed purposes.

—Alexander H. H. Stuart, 1844

TRUE CULTURE

"Men," says Goethe, "are so inclined to content themselves with what is commonest, so easily

do the spirit and the sense grow dead to the impression of the Beautiful and the Perfect, that every person should strive to nourish in his mind the faculty of feeling these things, by everything in his power, for no man can bear to be wholly deprived of such enjoyment; it is only because they are not used to taste of what is excellent, that the generality of people take delight in silly and insipid things, provided they be new. For this reason, every day one ought to see a fine picture, read a good poem, hear a little song, and if it were possible, to speak a few reasonable words."

MAKE HOME ATTRACTIVE

I wish to inspire all persons with a love of beautiful forms, and a desire to assemble them around their daily walks of life. I wish them to appreciate how superior is the charm of that home where we discover the tasteful cottage, and the well designed and neatly kept garden or grounds, full of beauty and harmony—not the less beautiful and harmonious, because simple and limited; and to become aware that these superior forms, and the higher and more refined enjoyment derived from them, may be had at the same cost and with the same labor as a clumsy dwelling, and its uncouth and ill designed accessories.

—A. J. Downing, 1842

VINES AND SHRUBBERY

Many of you are compelled by circumstances to live in houses which some one else built, or which have, by ill-luck, an ugly expression in every board or block of stone, from the sill of the floor to the peak of the roof. Paint won't hide it, nor cleanliness disguise it, however goodly and agreeable things they are. But vines will do both; or, what is better, they will, with their lovely, graceful shapes, and rich foliage and flowers, give new character to the whole exterior. However ugly the wall, however bald the architecture, only give it this fair drapery of leaf and blossom, and nature will touch it at once with something of grace and beauty.

—A. J. Downing, 1849

COLUMBIA UNIVERSITY FIELD COURSE IN MEXICO

Teachers College, Columbia University, will conduct an **Educational Field Course** in Mexico during the coming summer. Two student groups will be organized. The first group will sail from New York or depart by train from other points on August first and arrive home September 3. The second will leave August 15 in the same way and return September 17. Each group will have three weeks in Mexico City and outlying areas with lectures and field trips emphasizing rural education, native arts and crafts and social and economic problems. Members of both groups will be enabled further to attend part or all of the **New Education Fellowship Conference** meeting in Mexico City, August 26-31.

This course will be directed by Professor Mabel Carney under the auspices of the International Institute of Teachers College and in cooperation with the Federal Department of Education in Mexico. It may be taken for two, three or four points of credit or without credit. The total cost per student will average about \$300. A deposit of \$30, returnable until July 10, is required for the reservation of a membership or sailing.

Note—A special effort is being made to reduce the expense of this field course for missionaries, mountain workers and others who must economize closely. This will be done, if highway conditions warrant, by arranging automobile or motor bus transportation and by using less expensive hotels in Mexico City. Those interested in this prospect are invited to write the director personally.

OUR CONTRIBUTORS

WILLIAM JESSE BAIRD is dean of the Foundation-Junior High School at Berea.

SAMUEL AND NOLA VANDERMEER, workers at Morris Fork, Kentucky, have known Miss McCord's work over a long period of years.

It is through the courtesy of "The American Scholar" that we are able to publish this poem by ETHEL ROMIG FULLER.

WILLIAM E. COLE is Associate Professor of Sociology in the School of Commerce, University of Tennessee.

PAUL E. DORAN, a minister of the Presbyterian Church, U.S.A., is in charge of the Blue Spring Larger Parish.

EDWIN E. WHITE's parish is affiliated with the Congregational Church.

FRANCIS P. COOK represents the Methodist Episcopal Church as superintendent of the Lansing Larger Parish.

We are happy to print another poem of JOY KIME BENTON, poet and artist of Hendersonville, N. C.

WARREN H. WILSON, specialist in the field of the rural church is a contributor already familiar to our readers.

ELMA ROOD is Associate in Charge of Health Education of the Tennessee Valley Authority.

*This magazine was printed by the Berea College
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earn all or part of their expenses.*